AARON'S ROD Blossoming:

Or, The Orthodox Government of the Church of *England* by *Bishops*, *Presbiters*, and *Deacons*, Asserted, from the *Practice* of the *Apostles*, the *Testimony* of *Councils*, *Synods*, *Fathers* and *Doctors*, from the *Apostles* time to this day: And that it is *Analogical* to the Institution of the *Church* under the *Law*.

And thou shalt write Aaron's *Name upon the Rod of* Levi, *for one Rod shall be for the House of the Head of their Fathers.*

And it shall come to pass that the Mans Rod whom I shall choose shall Blossom, and I will make to cease from me the Murmurings of the Children of Israel, *whereby they Murmure against you*, Numb. 17. 3, 5.

LONDON,

Printed for *Richard Butler*, next door to the *Holy-Lamb* and *Three Bowls* in *Barbican*. 1680.

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AARON'S ROD BLOSSOMING:

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And when Moses wrote Aarons Name upon the Rod of Levi, for one Rod shall be for the House of the Head of their Fathers.

And it shall come to pass, that the Mans Rod whom I shall choose, shall Blossom, and I will make to cease from me the Murmurings of the Children of Israel, whereby they Murmure against you, Numb. 17. 3. 5.

LONDON,

Printed for Richard Butler, next door to the Holy-Lamb and Three Doves in Bartholom. 1680.

EPISTLE DEDICATORY.

To the Honourable CONYERS D'ARCY, *only Son of the Right Honourable* CONYERS *Lord* D'ARCY MEYNILL *and* CONYERS.

Honourable SIR,

IT is not my Ambition, nor was it ever my Desire to appear in Print, but was always of your *Honours* Opinion for that, and did ever then think my self most secure, when most private: Nor had I now exposed this to the publick view, had not the duty I owe my too much Dishonoured Mother, the Church of *England*, the Importunities of some Friends, and the great desire I had to shew your *Honour* some Fruit of the Vine your *Honour* hath preserved, like so many

perswading Orators prevailed with me, to present your *Honour* with this *Clustre*, by the smalness whereof your *Honour* may well guess the Soyl to be a Wilderness wherein it grew. I must confess my repentance is ready to arrest my design, when I consider the small proportion the *Present* carries to your *Honours* Greatness, till I call to mind, that Heaven it self delights to have her name sung though from the mouths of *Infancy* and *Ignorance*: and, that small things do oft explain the greatness of devotion; and though your *Honours Piety*, *Charity*, and *Loyalty*, (whereof the whole Fame of your *Honours* Countrey is but one entire *Panagyrick*) may render your *Honour* the Admiration of this Age, yet I here intend an *Epistle*, not an *Encomium*, lest I betray the shallowness of my Judgment, in offering to draw an imperfect Coppy in a place where the Original can be its own Orator, and appear with so much Lustre.

It is from hence I receive my Encouragement

ment to commit this Orphant to your *Honours* Protection: For, though it be already Legitimated and Licensed by the *Right Reverend* the *Lord Bishop* of *London*, yet I think it fit in these *Seducing* and *Apostatising* Times, to *Patronage* it *with* as much *Virtue* as I could, that under the name of two such God-Fathers, it might with less scruple pass for a good *Christian*.

I humbly therefore implore your *Honours* acceptance thereof from him who will be ever ready to approve himself an obedient Son of this Orthodox Church, and glory in nothing more, than in being by your *Honour* esteemed

The Humblest of your
Honours *Votaries*
Basiphilaos.

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THE EPISTLE TO THE READER.

THou mayest, perhaps, wonder at my folly and confidence to hold a Candle to the Sun, and imploy my Time and Pen on a Subject that hath been so copiously and curiously handled by several Worthies of this and precedent Ages, eminent for Piety and Learning, and Giants in both in comparison of my self: For which I have only this Apology, that this was at first intended for my own private satisfaction; but, the frequent Importunities of some Worthy and Learned Persons, after some strugling, (I being ever averse to popularity) have prevailed with me to make it publick, in respect of its brevity, whereby many, who have neither Time nor Money to expend upon larger Volumnes, may, I hope, receive so much

much satisfaction at least from this short Treatise, as to stay their Stomachs, and keep them from rebellion in these seducing times (which is commonly the Child of Ignorance, Ambition, Prejudice, *or* misguided Devotion. *And it is probable, the more Curious may find something that hath been omitted by others: For though a Gyant may see further than another Man, yet set a Dwarf upon a Gyants Shoulder, and he may see further than he.*

I confess the too violent Contentions and disputes of Eminent, Learned, and Pious Men of both sides upon this Subject, caused me to decline both, for fear of being biassed by either, and apply my self to the Fountain of Scripture and Antiquity, Reasons surest Guides.

Pruning, I must confess, and Reformation I allow of, but Eradication and Deformation I tremble to hear of, and hope never to see: God forbid that personal Errours should destroy a thing so Ancient, and sealed with the Blood of so many Martyrs. Though Judas *die in the Consciousness of his Treason, yet another*

other must succeed him in his Bishoprick.

I endeavour to croud as much as I can in a little room, yet hope to satisfie all, who are not more addicted to their Wills than Reason (if mine deceive me not) for I look upon Grave obstinacy, Pride, formal Ignorance, and deluded Credulity to be my onely Gainsayers) however I have hereby discharged the Duty I owe my Conscience, and hope to find the benefit of that, which is all I look for; and sufficient to arm me against the Obloquies or Misconstructions of those, whose Hearts are full of that which their Tongues must utter, or break with the Plerophory: But I had rather suffer the Censure of the Malevolent, than to be thought to consent to that which my Conscience approves not; if this excuse me for writing, I am glad; if not, I have pleased my self in giving an account of thus much of my Faith to the World, and in the discharge of my troubled Thoughts and Conscience.

AARON'S ROD Blossoming:

Or, The Orthodox Government of the Church of *England* by *Bishops*, *Presbiters*, and *Deacons*, Asserted, from the *Practice* of the *Apostles*, &c.

IN Discourses *Rhetorical*, men desire to shew the Power of *Nature*, improved by *Art*; which we call *Eloquence*; in *Logical* Disputes, the quickness of *Apprehension*, and the improvement of *Judgement*: the one often makes a difference betwixt *Subtilties*, and attempts to puzzle *Reason*: The other (rightly imployed) defines and settles a Truth obscured by different Falsities. In matters of *Faith*, we lay aside *Reason*, and yield to Scripture's Truth, as other Faculties of the Body do to their Informer the *Rational Soul*; and, as Young Scholars to their *ipse dixits*: We believe there-

fore, what neither Sence nor Reason can make us to conceive.

I believe the Scripture to be the Sacred Word of God: and what Truth I find therein, I conceive it to be *Jure Divino*: My Reason, I confess, is bound, and yields in the Point of *Episcopacy*, that it is *Jure Divino*; because I find for it so many *ipse dixits* in Sacred Writ: My Judgement also is further strengthened therein, by Reasons sufficient to settle Humane Belief.

Opinion, we define to be *hærens or dubia de veritate in animo presumptio*, a questionable and doubtful presumption in ones conceit that a Matter is true: And *Cognitio est rerum conceptarum per experientiam scientia*: Knowledge is a sure Apprehension of the Matters we conceive by experience of their Causes and undoubted Grounds of Truth: And *Resolutio*, is *dubii depositio*, the abandoning of all Doubting. I am past *Opinion*; and acknowledge my self satisfied and well resolved, that *Episcopacy* is *Jure Divino*, and endeavour to give an Account thereof in this Treatise.

I will not ἀνθίσταθαι, ἢ ἀνταποκρίνεσθαι, withstand or resist; or seek Evasions or subtil Answers to evade or elude Gods Truth: Nor do I love ἀκφισβητεῖν, to be in Suspence: Having well weighed the Truth here asserted, I find cause to say κεγάλη ἡ ἀλεθέια, καὶ νικήσει: Great is the force of Truth, and hath prevailed: And to satisfie the World what Reason I have for this my Confidence, I leave a Testimony thereof in this Discourse.

I therefore define *Episcopum* to be, *Presbiterum cum additamento*

ditamento superioritatis quoad regimen in Ecclesia: A *Bishop* to be a *Presbiter*, having an Addition of *Superiority*, for the Governing of Gods Church: His Charge is to Oversee the Clergy, and their Flocks; the Word, I confess, in a large signification, may be taken for a *Major* of a *City*; in *Homer*, *Ajax* is called ἐπίσκοπος τοῦ στρατοῦ the *Bishop* or Orderer of his Army: But our *Episcopus*, *est cleri & gregis in sua diocesi*, is Overseer of his Clergy and Flock bounded within his own Diocess: He is also *Presbiter*, an *Antient*, and therefore Experienced and Able to inform and direct.

As for the *Inferiour Presbiter* or *Ancient*, and *Diaconus*, *Minister*, or *Servant*, they are distinct and *subordinate* to the *Bishop* or *Superiour Presbiter*, both in the *New Testament*, and in the Practice of the first *Century*, and in all Ages even to this Day. Let it not trouble any man, that the *Apostles* sometimes term themselves and *Bishops*, by the Title of *Presbiters*: they call themselves also *Diaconos*, *Deacons*, in a general Notion: our *Presbiterians* would have *Bishops* to be, *pastores jure divino*, *præsides jure ecclesiastico*; *principes jure humano & diabolico*; Pastors by Gods Law; Presidents by Ecclesiastical Law; Lords by Humane and Diabolical Law: How little ground they have for this, let my ensuing Discourse testifie.

Our *Bishop* is a *Presbiter*, or Ancient Pastor set in eminent superiority over the Clergy and their Flocks, with relation to the Government of them in Matters *Ecclesiastical*; and *such*, I say, the *Apostles* instituted, and to them gave a Charge how to demean themselves; a

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perpetual Succeſſion whereof by practice hath continued from Chriſts Time to this Day.

Now for *jus divinum*, I take that to be of Divine Right, which is warranted in Sacred Scripture *de credendis & agendis*, in matters to be believed, and done: Let this ſerve for the preſent; it will be more enlarged occaſionally in ſome part of this Treatiſe: Only here I add, that πρᾶξις ἀποστόλων the Practice of the Apoſtles, which never was queſtioned, and excepted againſt, and is recorded in the Canonical Scripture, hath in it a *jus divinum*, and ſhews what is of Divine Right *de facto*.

Theſe things premiſed, I proceed to Objections againſt my Aſſertion, and anſwer them particularly.

Object. Eminent Superiority and Lordly Authority over the People, is that which the Lords of the *Gentiles* may, and do challenge, and practice as their due *jure humano*, by Humane Right, and therefore κατ' ἀντίθεσιν, by the Law of things oppoſite. Eminent Superiority, and Lordly Authority over the Clergy and People of God, is that which Biſhops ought not to challenge or practice *jure divino*; For Proof they bring. *Matth.* 20. 25, 26. The Princes of the *Gentiles dominantur*, *Lord* it, and Rule over them; but you, *non ſic*: Or, it ſhall not be ſo with you. And the 1. of *Pet.* 5. 2, 3. *Feed the Flock of the Lord, taking the Overſight thereof; not by conſtraint, but willingly; not churliſhly, or covetouſly for filthy Lucre, but of a ready Mind; neither as being Lords over Gods Heritage.*

Anſ.

Anſ. To this I Anſwer, That the Meaſure of Domination not the Matter, lies in the word, *ſic*; and ſo is expounded by the other words, not by conſtraint, but willingly; not churliſhly, or covetouſly, not as though ye were Lords dominering over them, but that ye may be Enſamples to the Flock: *Non herile aut regale imperium exercentes, ſed paſtorali ſuperioritate & paterna gubernatione utentes*: Not exerciſing a Maſter-like or Kingly Command, but uſing a Paſtoral Superiority, and Fatherly Government: And ſo this rather (as I conceive) confirms *Superiority* and *Epiſcopacy*, than deſtroys it: For the word, *ſic*, ſo, takes not away the Legality, but qualifies the Power given, by ſaying, (nay commanding) let it be uſed, *ſic*, ſo; which I prove to be the meaning of the *Apoſtle* by this Argument.

The *Practice* of the *Apoſtles* is not contrary to Chriſts and their own *Doctrine*, and the *Sence* thereof; but the *Apoſtles* did practice *Eminent Superiority*, and ſuch lawful Authority as Chriſt forbids not, over the Clergy and Flock, and inſtituted *Succeſſors*, therefore their *Doctrine* allowed the ſame: And ſo, that cannot be meant by the words above, which is pretended, (*viz.*) That there ſhould be a *Parity* in the Clergy; and that *Epiſcopacy* is *Dominium in Clerum*, a Lordly Rule over the Clergy, and κατὰ ἐξουσίαν, an uſurped Authority.

The Succeſſors which they inſtituted, are warranted by Chriſt when he ſaid, *I am with you to the end of the World*: that is, I am with you, while you live, and with *Succeſſors* in your ſtead, governing and teaching

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the Church to the Worlds end. Hence it was, that the *Apoſtles* ordained *Biſhops* to ſucceed them: So did the *ancient Fathers* in the purer times; and this Courſe hath continued ever ſince.

The *Practice* of the *Apoſtles* was in *ſuperiority* over others of the Clergy: and to the *Biſhops* whom they conſtituted to ſucceed themſelves in place over the Clergy, they gave a *ſuperior authority*: Neither did they either practice, or ever mention that *parity* in power, which the *Presbyterians* ſo much endeavour to introduce: And therefore the *Apoſtles* never underſtood the words as theſe men do, (*viz.*) that they ſhould diſallow of *Biſhops* in *ſuperior authority* above other of the Clergy.

To make the Practice of the *Apoſtles* evident, I appeal to *Paul*, who gave to *Timothy* and *Titus Epiſcopal* Power, to the one in *Epheſus*, to the other in *Creet*.

Now to clear this, let us firſt cleanſe the Spring-Head, and then the Streams will run clear down to after-times. I have, above, to this end, defined *Epiſcopum*, if we obſerve what he is, then ſhall we evidently ſee, whether St. *Paul* did inſtitute ſuch a *Calling* or no.

Of *Civil Biſhops* I ſpeak not, but of *Spiritual*; and a *Biſhop* of this kind, I defined to be, *presbiterum, cum additamento ſuperioritatis, quoad regimen in eccleſia*: He governs the Clergy and their Flocks in Spiritual matters: *Biſhops* of this kind St. *Paul* did inſtitute; he made *Timothy* and *Titus Epiſcopos Cleri & gregis quoad regimen in eccleſia*;

ſia; Biſhops of the Clergy and their Flocks, and to have *Eccleſiaſtical Government* over them; whereas, before, they were but *Presbyters*, or *Diſciples*, brought up under him; by this *Inſtitution* were other *Presbyters* made ſubordinate to them, in governing and teaching the Church: which to prove, I thus argue.

He that is ordained, and ſo ordained, that he hath power *conſtituere presbiteros per civitates*, to ordain Presbyters in every City, is greater than thoſe, who have no ſuch power in their Cities and Churches; and they who may correct what is defective are *ſuperior* to thoſe, for whom matters defective are corrected: but *Timothy* and *Titus* had ſuch power given them, and did ſo correct things defective, and none of the *Presbyters* had the ſame from the *Apoſtles*, (no not *Timothy* nor *Titus* whilſt onely *Presbyters*) therefore I conclude undeniably, that *Timothy* and *Titus* were *Superiors*, as *Biſhops*, over the *Presbyters*, in their ſeveral Charges and Diviſions, *Timothy* in *Epheſus*, and *Titus* in *Creet*.

That they had this Power given them by *Paul*, appears, *Tim.* 1. 5. 22. *Lay hands ſuddainly on no man.* *Tit.* 1. 5. *For this cauſe I left thee in Creet, that thou ſhouldſt ſet in order, things which were wanting, and* ordain Elders *in every City, as I had appointed thee.* If any other in thoſe Churches could have ordained *Presbyters*, why was *Timothy* ſent to *Epheſus*, and *Titus* left at *Creet* for this very purpoſe? And if the *Cretians* could have ſet in order things defective, what need was there that *Titus* alone ſhould have this Commiſſion?

St. *Jerom*

St. *Jerom* (no great Friend to *Episcopacy*) gives us in his *Epistle* to *Evagrius*, pag. 329, this as a Distinction καὶ ἐξοχὴν, remarkable, betwixt a *Bishop* and a *Presbyter*, saying, **quid facit, excepta ordinatione, Episcopus, quod non facit Presbiter?** What does a Bishop, except the Ordaining of Others, which a *Presbyter* does not? And it is worth the observation, what the Antient Father and Champion for the Blessed Trinity, *Athanasius*, hath in his *Second Apologie*, (*viz.*) That *Colithus*, a *Presbiter* of *Alexandria*, had constituted *Presbyters*; But what became of them? *Recissa est hæc ejus ordinatio, & omnes ab eo constituti, in* Laicorum *ordinem redacti fuere*: The ordaining of others by him, was made invalid, and they who were ordained by him, were degraded and made *Laicks*.

So then you see, that *Bishops* are *Eminenter superiores presbiteris*; Eminently superiour to Presbyters, having power affirmative and negative, by the *Opinion* and *Practice* of the *Antient Fathers*. This confirmes what the *Apostles* had taught and practised, and appointed others in place above the ordinary *Presbyters* to do.

Now I come to shew the Second Difference betwixt a *Bishop* and a *Presbyter*: And wherein a *Bishop* hath *eminentem superioritatem*, a clear Superiority above a *Presbyter*: that is, in *Excommunication*; which was called *Mucro Episcopalis*, the Episcopal Weapon; and was a Power given to *Bishops Successors* of the *Apostles*, and was ever practised by them: This appears, in that, an Account of it was, and is expected at their hands; as

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it is manifested by the quarrel, which our blessed Saviour had against the *Angel* of the Church of *Pergamus*, namely, that he suffered some of his Church, who held the Doctrine of the *Nicholaitans*; and against the Angel of the Church of *Thiatira*, that he suffered the woman *Jesabel* to teach and seduce the people: By this it is apparent, that Christ expected they should do what they had by their places power to do; namely, that they being Angels of their Churches, (whom I affirm to be also Bishops thereof, and Successors to the Apostles, as is sufficiently proved by the most reverend and learned *Archbishop of Armagh*, aud *Beza* himself, calling them πρωτότυπους men in place above others) should *Hereticos coercere & ex Ecclesia ejicere*, keep under Hereticks, and cast them out of the Church.

If here it be objected, that we must not argue from dark and mystical places of Scripture, such as is the *Apocalypse*: I answer, that I argue from a plain place, and from the plain words and direct Scope of the place; and not from the mystical Sence or Interpretation, neither can we here admit of that distinction, that *Angelus* is in this place to be taken *Collectively*, *pro tota Ecclesia* for the whole Church: For, I conceive, there is not a word in Scripture but hath its weight: and was it not as easy to have said *Ecclesiæ*, as *Angelo Ecclesiæ*, if *Angelo* had not something more in it then *Ecclesiæ*? and why not *Angelus Ecclesiæ*, the Angel the Church? but *Angelus Ecclesiæ* the Angel of the Church, if it had been to be taken *Collectively*? but the terms are different, and

of a distinct force, like those *panis Domini*, the bread of the Lord: and *panis Dominus*, bread representing the Lord.

Besides, to come to *Timothy* and *Titus*, they are enjoyned to command others μὴ ἑτεροδιδασκαλεῖν, not to teach other Doctrine: and *obturare ora deceptorum & hereticos rejicere*: to stop the mouths of deceivers, and to reject Hereticks: these things were commanded them, and an Account accordingly expected of the performance thereof, which manifestly proves, that every Church had its *Angelum*, who had *Episcopal Authority* and *Jurisdiction* eminent above other inferiour Clergy-men, and not many *Angels* in each of these Churches, all of equal Authority and place: or, at least, the *Angel* in each of the seven Churches, was so absolute in his power, that he was πρωτος, Chief Governour; the *Presbyters* only *Assistants* to him: he a *Spiritual Justice*, and of the *Quorum*, they of the *Council*.

The difference also of *Episcopal Authority* from that of *Presbyters*, appears in the Cause of *Excommunication*, where there was an Appeal to the Synods, which either confirmed or dissolved them, but none to the *People*, none to the *Presbyters*, this is confirmed by the antient *Council* at *Nice*, Can. 5. and at *Antioch*, Can. 6. and *Jerom* himself writing to *Riparius* concerning *Vigilantius*, an heretical *Presbyter*, is angry, that the Bishop under whom he was, did *acquiescere ejus furori*, & *non virga Apostolica*, *virgaque ferrea*, *vas inutile confringere*, & *tradere ad interitum Carnis*, *ut spiritus salvus fiat*, did

quietly

quietly give way to his fury, and not rather break in pieces that unprofitable veſſel with his *Apoſtolick* Staff and rod of Iron, and deliver him up to the deſtruction of the Fleſh, that his Soul might be ſaved.

And it ſeems ſtrange to me, that any ſhould think, that our Bleſſed Saviour his Executioners, Adminiſtrators, and Aſſigns, knew not the meaning of his *Will* and *Teſtament*, as well as we in theſe days. Chriſt, who aſcending to Heaven, gave Gifts to many, would not deny this Gift ſo neceſſary: He, I ſay, giving ſupereminent Gifts to the *Apoſtles ad fundandam eccleſiam*, for the founding of his Church; would not deny to their *Succeſſori*, thoſe which were neceſſary *eccleſiæ fundatæ*, to the Church being founded: and ſo neceſſary, that nothing more concerns the Church. Would he not, or could he not inform his Truſtees how he pleaſed to have his Church (his Houſhold) governed in his abſence? To ſay he would not, is derogatory to his Wiſdom, and Goodneſs; to ſay he could not, to his Almighty Sovereign Power.

I therefore conclude theſe Points;

Firſt, That *Ordination* of *Presbyters*, was left to *Timothy* and *Titus*, as to men of higher place and *Authority*, and not to the *Presbyters*, who were of inferior Degree.

Secondly, The Power given to the *Angels* of *Epheſus*, and the other Churches, puts a difference of *Superiority* betwixt a *Biſhop* and an ordinary *Presbyter*, and other the Teachers of the Churches, and gives them

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commiſſion *præ ceteris tam Clericis, quam Laicis*; above others, both Clergy, and Laity, yea a coercive and caſtigative Power.

Object. Further they object, That *Epiſcopacy* is not *jure divino*, becauſe Chriſt did not command it in the Goſpel.

Anſw. To this I anſwer, That *jus divinum aliter in ſe habet in credendis, aliter in agendis*: There is a difference of divine Right in matters to be believed, and matters to be done. In matters of *Faith*, there muſt be *textus manifeſtus, aut convincens deductio*; a *clear Text*, or a *ſound Conſequence*. As for example, (*In the beginning God made all things*) that is *textus manifeſtus*; but there is onely *convincens deductio* concerning the *Myſtery* of the bleſſed *Trinity*, which is only proved thus:

There came down at Chriſts Baptiſm, the *Holy Spirit* in the form of a *Dove*; and a voice was heard, ſaying, *This is my beloved Son, in whom I am well pleaſed*: Here we find the Spirit in the form of a *Dove*; there is heard a *voice*, and *Chriſt* is ſeen in the *water*, we know by the light of *Scripture*. and the light of *Nature*, that there is but *one God*; and that from *one*, all things are, and that in *one* they terminate. And that there is *aliud medium, copulans primum & ultimum, one between both, coupling the firſt and the laſt*. Seeing alſo we read that there is a *Father*, a *Son*, and a *Spirit*, and that there is but *one God*: We hence infer, by *neceſſary deduction*, that there are *three perſons*, and but *one God*; Beſides, this deduction is further confirmed by that Text, οἱ τρεῖς ἐν εἰσιν,

These three are one; which, in some sort, is *textus manifestus*, a clear Text.

Now a Matter of Fact may be inferred to be *jure divino*, as I suppose, if I prove,

1. First, That the same Fact was the *Practice* of the *Apostles*.

2. Secondly, that it is *Analogical* to the *Institution* of the *Church* of the *Jews*, which was settled according to Gods *Appointment*, by the *Mediation* of *Angels*, by the *Ministry* of *Moses* and *Aaron*.

3. Thirdly, That it is pointed at, and *insinuated*, in the *New Testament*.

4. Fourthly, That it hath *successively* continued since the *Apostles time*, as elsewhere, so particularly in *Britain*.

If these points can be proved concerning the *Fact* in question, (*viz.*) *Government* by *Bishops*, I hope none will deny it to be *jure divino*.

Now for Proof and Confirmation, that *Episcopacy* is *jure divino*; I will prove these Points, and then say something concerning the Practice of other Churches.

And first; St. *Paul* the *Apostle* and *Dr.* of the *Gentiles*, gave Power and Authority to *Timothy* and *Titus*, *ordinare dignos*, to ordain men worthy, and to examine such as were faulty; to reprove and discharge such as were guilty, and did ἑτεροδιδασκαλεῖν, teach other Doctrine; and were offensive to the honour of their Callings, and to cherish such as did well. Those things are evident in the Epistles of *Paul* to *Timothy*, and of

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that to *Titus*: From *Pauls* Practice of *Superiority* over these two, and from the *Institution* of *Timothy* and *Titus* to be *Bishops*, I prove *Episcopacy* to be practised by the *Apostles*, to make which good, I thus argue:

If St. *Paul* himself practised eminent *superiority*, and, in the *Epistles* alledged, gave all that *power* which of right *Bishops* challenge, or doth belong to the definition of a *Bishop*, to *Timothy* and *Titus*, then *Paul* himself did not only practice *Episcopacy*, but did also *Constitute* them *Bishops*; but *verum prius, ergo & posterius.*

That he had *imperium*, a *Bishoprick* as the other *Apostles* had, see *Acts* 1. 20. and did diligently run his course therein, no man will deny; and that he gave Power to *Timothy* and *Titus*, the same which he himself had;

To Ordain,
to Punish,
to Convent,
to Reward duplici honore, with double honour, the Epistles alledged do sufficiently prove: Therefore *Paul* himself practised *superiority*, and constituted *Timothy* and *Titus Bishops* in place *superiour* to *Presbyters*, whom they had Authority to *Ordain*, *Convent*, and *Punish*.

Object. If they object, That *Presbyters* with a *President* may do the same, even all things which are commanded *Timothy* and *Titus*; and therefore these things were spoken to *Timothy* and *Titus*, and to their *Presbyters*, *Collectively*, in the Persons of *Timothy* and *Titus*.

Answ.

Answ. I answer, Their Old Friend (*Collectively*) will do them as little good here, as elsewhere; for this is but *petere principium*, an Evasion which I have formerly taken away: And now, further I argue, Such as the Charge is, such is the Power; but the *Charge* is *personal* that is given to *Timothy* and *Titus* particularly, and therefore the *Power* and *Authority* given, is *personal*; to them for their time, and to their *Successours* in place after them; and not to them, and the *Presbytery Collectively*; nothing in place where such Charge is given, doth intimate the *Presbyters* or *Deacons* interposing themselves in these *Episcopal* Actions with *Timothy* and *Titus*; If they will have these Priviledges and Performances to belong to their *President*, they must plead them due to him as he is *Successor* to *Timothy* and *Titus*, and so he is in effect (if you give him *Continuance* in his place) a *Bishop* indeed: The bare Name of a *President* cannot make him of a different Calling from a *Bishop*, whenas he acteth the part of a Bishop in all those points by St. *Paul* prescribed. The Practice of all times (especially the first *Century*) warrants not a *Monthly* or *Yearly President* doing nothing for *Ordination*, *Convention*, *Punishment*, and *Reward*, without the *Advise* and *Consent* of a company of *Presbyters*: But it allows *Bishops Superiority* to *Presbyters*, and *Presbyters* to *Deacons*; yea it placed *Bishops Successours* to the *Apostles*, as were *Timothy* and *Titus*; and *Presbyters* and *Deacons subordinate* to *Bishops* as to the *Apostles*, whilst the lived.

St. *Ignatius*, the next *Bishop* to *Evodius*, he received

Episcopal

Episcopal Charge from the *Apostles*; and writing to them at *Antioch*, when he was carried Prisoner to *Rome*, he uses these words to the *Laity*, *Obsequium prebete presbyteris, & Diaconis*; be ye obedient to your *Presbyters* and *Deacons*; and addeth to the *Presbyters*, *pascite gregem apud vos, donec Deus ostendit* τὸν μέλλοντα ἀρχῆν ὑμῖν, feed the Flock under you, until God shew who shall be your *Governour*: and hereby establishes *Superiority* to *Bishops*, and enjoyns the *Presbyters Obedience*. The same Father in an Epistle to the *Ephesians*, acknowledgeth *Onessimus*, (named often by *Paul*) to be their *Bishop*; and exhorts them, saying, ὃ δὲ ἐν ὑμῖν πρέπει, συντρέχετε τῇ τοῦ ἐπισκόπου γνώμῃ, as it becomes you, submit your selves to your *Bishops* Advice: Thus here we find St. *Pauls Charge* or *Ordination* observed and followed by *Ignatius*, who lived in the first *Century*, and whose Worth and Authority clouds of Witnesses do confirm.

In the same Journey he writes to the Church of *Smirna*, and salutes their *Bishop* by name, and exhorts the Flock, ἐπισκόπῳ ἀκολουθεῖν, ὡς Ἰησοῦς ὁ Χριστὸς τῷ πατρὶ, καὶ τῷ πρεσβυτερίῳ, ὡς τοῖς Ἀποστόλοις; to follow their *Bishop*, as Jesus Christ did his *Father*; and the *Presbytery* as the *Apostles*. The *Bishop* here spoken of was *Policarpus*; as *Ireneus* his Successour, affirms; *& multa accepit ab illo de sancti* Johannis *vita & conversatione*; Cotemporary with *Ireneus*, and by whom he was informed in many things concerning St. *John*'s Life and Conversation.

In the life time of *Trajan* the Emperour, St. *John* returning from his Banishment out of *Patmos*, where he

wrote

wrote the *Revelations*, summoned the Seven *Bishops*, (who are conceived to be those named in the *Apocalips* the *Angels* of the Seven Churches) and used their Ministry for feeling and ordering his own Metropolis of *Ephesus*, and the other Churches in *Asia*; (as the antient *Greek* Records, found in the Library of *Photius*, testifie) Concerning this *Apostolical Superiority*, and *practice* of *Constitution*, and *Ordination* of *Bishops*, is frequent mention in *Irenæus*, *Eusebius*, and *Jerom*.

So that by that which hath been said, we see, that *Episcopacy* is κατ' ἐξοχὴν Ἀποστολικὸν, warranted by the *practice* of the *Apostles*, because that *viventibus, constituentibus, & confirmantibus Apostolis, & viris Apostolicis, patribus, consuetudinibus testantibus*; The *Apostles* and *Apostolick* men being alive, seing it appointing it, and confirming it; and the *Fathers* and *Doctors* being eye-witnesses thereof, there were these *three distinct Degrees* in the *Clergy*, (viz.) *Bishops*, *Presbyters*, *Deacons*.

Now to the Second Point, That *Episcopacy* is *Analogical* to the Institution of the Church *Government* of the *Jews* in the Old *Testament*, which *Moses*, as a *Prince*, did establish by Gods appointment in the Wildernes; and which continued in force, till the Veil of the Temple rent, and the *Gentiles* became Heirs to *Abraham*: And the Promises made to him, were made good to us his Heirs by *Faith* and *Adoption*: Because the *Jews*, *Abrahams* Heirs according to the Flesh, by their own default and disobedience, forfeited their Interest in that Conveyance of Inheritance, which they claimed from their Fa-

ther *Abraham*, by the Evidences regiſtred in *Moſes* and the *Prophets*: *Epiſcopacy* and Subordination thereto, I ſay, holds *Analogy* and a kind of proportion of the *Jewiſh-Church-Government*; for God, in it, appointed an *High-Prieſt*, *Prieſts*, and *Levites*, *ſubordinate* one to the other; ſuch is the *Subordination* of the *three Degrees* in the Clergy. In the *New-Teſtament-Church*, St. *Jerom* neat the end of his Epiſtle to *Evagrius*, obſerves, and ſays, *ſcimus traditiones Apoſtolorum ſumptas de veteri Teſtamento*, *quod* Aaron *& filii ejus atq*; Levitæ *in templo fuere*, *Hoc Epiſcopi*, *Presbiteri*, *& Diaconi ſibi vindicant in Eccleſia ſcil. Chriſtiana*: The Orders delivered to the Church by the Apoſtles, were taken out of the *Old Teſtament*; the ſame Subordination which was in *Aaron*, his Sons, and the *Levites*, now appear in the Chriſtian Church, in our *Biſhops*, *Presbyters*, and *Deacons*. This proportion is made undeniable by St. *Jude*, who Charges ſome in the Chriſtian Church, with the *Gainſaying* of *Korah*; now there can be no gainſaying like that of *Korah* in the Chriſtian Church, except there be *diſtinction* and *ſubordination* of *Superiours* and *Inferiours* in the *Clergy*, as there was in *Korah*'s time, and was gainſaid by him and his Complices, deſirous of *ſuperiour honour*, and of higher degrees and places than they had a Calling unto. Here then you ſee, that God would have a Proportion of Church-Government betwixt the *Old* and *New-Teſtament*.

And it is further worthy the obſervation, that both the Church and Common-wealth of the *Jews*, had in their

their *Government* a kind of *proportion eſtabliſht by God*: For the *Church* was *Monarchical* in *Aaron*; *Ariſtocratical* in ſome Select *Prieſts* and *Levites*; ſo was the *Common-wealth Monarchical* in *Moſes*: *Ariſtocratical in ſome Select Princes* of each Tribe governing under *Moſes*; and *Democratical* in the reſt, and in the whole Body of the People. And ſuch is the *proportion* betwixt our *Church* and *Common-wealth*, and ſuch hath it been from the firſt foundation; this will, I hope appear when I come to ſpeak of the *Succeſſion* in our *Church*; and what kind of *Government* thus ſuitable to that of the *Jews*, is in any one *Church*, may be in all *Churches*; namely, all degrees of men ſubordinate to their *Princes*, and all *Princes* or *Kings*, *ſubordinate to Chriſt*, without having any King on earth Head over the reſt. As all the degrees of men in the *Churches* were *ſubordinate* to the *Apoſtles*, and the *Apoſtles*, going to ſeveral and far remote Nations, were all equally *ſubordinate* to *Chriſt*.

To conclude this then, ſeeing the Conſtitution of *Epiſcopal* Government, is ſo agreeable to that which is moſt abſolute, and was eſtabliſht by that Wiſdom, that no other *Common-wealth* and *Church* ever was, (as one obſerves) *dictante Deo, Conſtituente Moſe*, God ordaining it, and *Moſes* putting it in Practice, why ſhould any endeavour to alter it? It is held an *Axiome* amongſt *Architectors*, that it is not wiſdom to pull down a main Poſt of a Building, eſpecially ſo antient and well ſettled, except we be ſure to ſettle and fix another which is right and fitted to our purpoſe, which yet for all the

Workmans skill may have a private Flaw in it, which cannot be discovered; and so may the Building fall on the Builders Heads.

Thus much for the *Analogie* and Proportion betwixt *Episcopacy*, and the Church-Government of the *Jews*.

Now, in the Third place, I come to prove, That *Episcopacy* was pointed at, and, in some sort, deciphered in the *New-testament*. What I produced before concerning the Authority of *Ordination*, *Convention*, *Punishment*, and *Reward*, put upon some special persons, may serve sufficiently to this purpose. Yet something more I will here add. Be it so, that when the *Apostle* says, *If any desire the Office of a Bishop, he desires a good work*, that this is spoken of an *Inferiour Bishop* or *Presbiter*, which is an *Overseer* of the People committed to his charge, as well as of a *Bishop Superiour*, who hath the oversight of the Clergy and People: Yet will it follow, that if the Office of an *Inferiour Bishop* or *Overseer* of his Flock be a good Work, (as indeed it is) then much more they who have laboured in that painful Harvest first, and afterward, in their *elder Years*, are advanced to the *Superiour Bishops Office* of *Overseeing* the *Clergy*, of *Ordaining*, *Conventing*, and the like, as aforesaid, undergo and perform a good work of greater eminency and more Notable; for, certainly, there cannot be a more blessed Work, nor more holy Calling in the Clergy, than to *succeed* the *Glorious Apostles* and *Martyrs* in their places and callings, as Heirs do their Parents in their Estates and Possessions; and so deliver and teach Sacred *Doctrine*

trine to Faithful men, who shall be able to teach others also, as St. *Paul* bids *Timothy*, *Tim.* 2. 2. To this purpose St. *Austin* upon the 45*th.* Psal. Thus *Glosses*; *Pro patribus tibi nati sunt filii*, Children shall be instead of Fathers; saying, *Patres missi, sunt Apostoli; pro Apostolis filii tibi nati, constituti sunt Episcopi, hodie enim Episcopi qui sunt per totum orbem, unde nati sunt? ipsa ecclesia patres illos appellat, ipsa filios genuit, & ipsa illos constituit in sedibus patrum*: the *Fathers* sent to us were the *Apostles*, the *Sons* which were appointed, are *Bishops*; for at this day, the *Bishops* in all the world, from whence did they arise? the Church it self calls them *Fathers*; *she her self begat* these *Sons*; and she her self hath put them into the *Seats* of the *Fathers*: Here you see the *Succession* of *Bishops* proved plainly by *Austin*, as before by *Ireneus*, *Eusebius*, *Ignatius*, and a Cloud of Witnesses, who sealed their witness with their Blood, and are those whose Robes are washt in the Blood of the *Lamb*, and who shall shine brighter than the *Cynosure* amongst the Stars of Heaven.

Besides all the Witnesses and Proofs already brought, I will produce one Text more to prove *Bishops* to be *Successours* of the *Apostles jure divino*: In that Great *Synod*, *Acts* 1. where were assembled the eleven *Disciples*, & *fere centum & viginti*, other persons Believers about an hundred and twenty, St. *Peter* moved the consideration of an *Election* of one in the place of *Judas*, and urges two places in the *Psalms* as *Prophesies* which must be fulfilled, *Psal.* 69. 25. and *Psal.* 109. 6. there the *Holy Ghost* *Prophet said*

phesied by the mouth of *David* concerning *Judas*, *Let his Habitation be void, and let no man dwell therein*: Not his place only void, but ἡ ἐπισκοπὴ αὐτοῦ λαβέτω ἕτερος, let another take his *Bishoprick*. Mark well the words, and grant we these two Assertions:

First, That no man will say there is a *tautologie* or *vaniloquium* in the words of Sacred Scripture, or that any word may be altered, or can be bettered.

Secondly, That the Scriptures should be understood, as near as we can, *litterally*, and as the plain sence of the place will bear, and so as may stand with the *Analogie* of other Scriptures.

These things granted, I thus argue:

That which the *Spirit of God* by the mouth of a *prophet* hath foretold, and the blessed *Apostles* in a *Synod* have *ratified*, that, I say, is an undeniable Truth, and may plead its *jus divinum*; But *David* did foretel, by the Inspiration of the *Spirit* of Prophesie, that *Episcopacy* should *succeed Apostleship*, and the *Apostles* ratified it in their *Synod*, therefore *Episcopacy succeeded Apostleship jure divino*: It is not any other word which is attributed to *Matthias*'s Place but ἐπισκοπὴν, a *Bishoprick*; and he *succeeded Judas*.

Object. If any here object, That *Matthias* had ἐπισκοπὴν αὐτοῦ, the *Bishoprick* of *Judas*; so that *Judas*'s *Apostleship*, is there called a *Bishoprick* in a general notion, as it imports an *Office* or *Charge*; and that therefore *Episcopacy* did not *succeed Apostleship*; but that both of them were of right attributed to the *Twelve*, chosen by Christ,

and

and both given to *Matthias* who *succeeded Judas*.

Answ. Suppose this be granted, it makes much more for what I intend: For first, If they be terms of so near Affinity, that they serve to express one and the same Office in a different regard; then it follows, that in regard of their Affinity, the one may more easily *succeed* in the others place: For where there is a likeness of *Nature*, there is *facilior transitus*, an easier *Change* of one thing into another; as of *Air* into *Fire*, because of their agreement in the quality of *heat*.

Secondly, Seeing the Term of *Apostle*, was by those and after times in some sort appropriate to some few, it remained, that the other Term, of *Bishop*, should be left and turned over to their *Successours*; and with respect to this, *Matthias* is expressly said to *succeed* in *Judas*'s *Episcopacy*: And the chief Officers of the Clergy are termed *Bishops*, rather than by any other Name. This we read to have been the constant practice of the first *Century*; in which (as it is likely) the *Executors* and *Feoffees* in trust of our *Lord*, best understood the Meaning of the *Testator*; and had Gifts extraordinary *ad ecclesiam & fidem stabiliendam*, as to establish our *Faith*, so the *Church* too, and could best fit right terms to *Persons*, and *Callings*.

But to come close to *our selves*; This *Island* received Christianity very soon, even in the days of *Tiberius*, as *Gildas Britto*, a grave Authour writeth; who wrote *Anno* 493. And as another *Gildas* after him confirms. This *Gildas* was called *Albanicus*, and (as some will have

have it) preceded the other: He teſtifies, that after the diſperſing of the *Diſciples*, by reaſon of the Perſecution, *Philip* ſent out of *France*, *Joſeph* of *Arimathea*, and divers others, who preacht the Goſpel in this Kingdom; their Doctrine (as *Malmsbury* hath it) was afterward confirmed by other Preachers, and Doctors here. This is alſo witneſſed both by *Origen*, and *Theodoret*; (not to ſpeak of thoſe, who ſome of them affirm that *Paul*, ſome that *Peter*, and ſome that *James* were in this *Iſland*, and viſited the Church here eſtabliſhed; (as *Baronius*, a *Romiſh Writer*, and of ſpecial note hath it.) It is further ſaid, that *Inſula Glacialis* (which we now call *Glaſtenbury*) was granted them by *Arviragus*, King of the *Britains*, and that *Joſeph* of *Arimathea*, *lived*, *died*, and was *buried* there: This is atteſted by divers memorable *Records*, alledged by the ſtudious and learned Searchers into the *Britiſh Antiquities*.

As for that report of *Lucius* and *Eleutherius* of *Romes Supremacy*, mentioned by *Beda* and *Marianus Scotus*, and ſo often alledged by divers others; I muſt either think that *Rome* had changed her Cuſtoms and many of her Tenents, or queſtion the Truth of the Relation: My reaſon for this, is, becauſe when in the year 601. *Auſtin* the *Monk* firſt required *obedience* to the *Roman* Church in three things, (*viz.*) in *paſcate celebrando*; *in baptiſmo miniſtrando*; *in predicando Anglis Saxonibus*; In *Celebrating Eaſter*; in *Adminiſtring Baptiſm*; in *Preaching* to the *Engliſh*: His Motion was refuſed, and *Auſtin* utterly diſliked, *quia* (to uſe the words of another) *Auguſtini faſtum* ſper-

spernebant, they disliked *Austin's* Pride; and well they might, for he was haughty and harsh, and did contrary to his Directions from *Gregory Bishop* of *Rome*, who sent him hither; for he insensed *Edelfred*, so against the poor Christians of *Bangor*, that he put 1200 of them to the Sword; Of this the reason is given, *quia noluere obsequium Augustino prebere*, because they would not submit to *Austin's* Will: For this was indeed the quarrel, as our Writers say. This their refusal to yield to *Austin* the *Monk*, I produce as a Proof, that the Christians, which he found here, held in many things with the *Eastern Churches*, as having their *Doctrine* from *Jerusalem* and *Sion*, whence the Gospel was to be sent, *Isaiah* 2. 3. *Malachi* 4. 2. to the Nations; and whence as Salvation went, *Psal.* 14. 7. so likewise the Doctrine of Salvation; for Christ, who gave the *Apostles Commission* to go to all Nations and preach the Gospel, did bid them stay at *Jerusalem* (not at *Rome*) till the *Holy Ghost* had furnisht them with Gifts for the work commanded. This further appears, by that resolute Answer which the *Abbot* of *Bangor* gave to *Austin* the *Monk*, *Anno* 600. (*viz.*) that he and his acknowledged no *Superiority* in the *Bishop* of *Rome* over them, nor any *Superiour* but their own *Arch-Bishop Caer Leonis*, or (as some will have it) *Senevensis*, *qui sub Deo solus posset fuit super illos, ad supervidendum & ad faciendum illos servare viam spiritualem*, who alone was, under God, made an *Overseer* or *Bishop* to them, that he might make them observe the Spiritual way. Seing this stout *Champion* thus answered, it is propable that

they were of the *Primitive Institution*: And this I rather give credit to, because, if the *Bishop* of *Rome* had then held the present Tenent of that Church, (*viz.*) that their City is the *Spiritual Metropolis*, and that their *Bishop* is *Caput Ecclesiæ*, our Predecessours would have acknowledged the *Pope* and his *See*, as they had been taught. But *Baronius* saith, that our *English Bishops* are as *Antient* as those of *Rome*, and it is probable they were.

For this we have good proof, that at a *Council* held at *Arles*, *Anno* 314, we had three *Bishops*, (viz.) *Eborius de Civitate Eboraci Episcopus*, *Restitutus de Civitate Londini Episcopus*, *Eldelphius de Civitate Coloniæ Londinensium*; & exinde, *Sacerdos Presbyter*, *Arminius Diaconus*: *Eborius Bishop of* York; *Restitutus Bishop of* London; *Eldelphius Bishop of* Colchester; and after them, *Sacerdos a Presbyter*; *Arminius a Deacon*: These subscribed in this *Council*; here therefore I observe, that in the year 314, we had *Bishops*, *Presbyters*, and *Deacons*, the very Government now in question; and *Romish* they were not, (as I conceive) because they then acknowledged not a *Subordination* to *Rome*, and because *Urban* the Second called Learned *Anselme*, *Patriarcha Brittanniæ*, the *Patriarch* of *Brittain*: Therefore methinks it should not now be questioned whether *Episcopacy* be a *Romish Relique*, but rather that it should be confirmed as an *Evangelical Ordinance*, and as *Antient* as the first *Institution* of Churches, and as a *Calling* appointed by the *Apostles*. What more have we for *Baptism* of Infants? What more for our *Lords Day* or *Sunday*, but *convincing Deductions*.

ctions from the Scriptures, or the *Practice* of the *Apoſtles*, and the Obſervation of the ſame in the Churches of God *ſucceſſively* to this very day? And yet we hold both theſe to be Sacred Ordinances, and of *Divine Inſtitution*; though they be both queſtioned by ſome men of the Reformed Churches, as *Epiſcopacy* is among ſome of Ours: The Caſe is alike, and as clear, (if not clearer) for *Epiſcopacy*, that it had a *Divine Inſtitution*.

If what is formerly ſaid ſatisfie not, I will only uſe this Argument more, to prove that *Epiſcopacy* is *jure divino*. If the *Charge* given, *Tim.* 1. 6, 14. be to *Timothy perſonally*, and be *perpetual*; then it is to *One perſon*, namely to *Timothy* and to the *Succeſſours* in his place; for *Timothy* was Mortal, ſo that the *perpetuity* of the *Charge* muſt reach to all his *Succeſſours* until the Appearing of our Lord *Jeſus Chriſt*: But the *Charge* is *perſonal* to *Timothy*, and *perpetual* even to the Appearing of our Lord *Jeſus Chriſt*, therefore it is to one *perſon*, (*viz.*) to *Timothy* and to his *Succeſſours* for ever.

Object. If it be here objected, that the *Charge* was given to *Timothy*, as elſewhere the Keys to *Peter*; and according to that which is ſaid, *quod dixit Petro, dixit ceteris q; Apoſtolis*, what was ſpoke to *Peter*, was ſpoke to the other *Apoſtles* alſo.

Anſw. I anſwer, It is true; for, what was ſaid to *Timothy*, was ſaid *ceteris q; Epiſcopis & Succeſſoribus eorum*; both to other *Biſhops* and their *Succeſſours*, as Chriſt's giving the Keys to *Peter*, was to *him* and the other *Apoſtles*; but not to all *Diſciples*, *Deacons*, and *Widdows*.

To ſum up all: Since it appears that *Epiſcopacy*, *Presbytery*, and *Diaconatus*, are according to the *practice* of the *Apoſtles*; *Analogical* to the *Inſtitution* of the Jewiſh Church appointed by God, and eſtabliſht by *Moſes*; pointed at, and, in ſome ſort, *deciphered* in the *New-Teſtament*; and ſtrongly inſinuated by the *Succeſſours* of the *Apoſtles*, to have been received and practiſed by them, as commended to them by *Divine Authority*: Since theſe *three Orders* in our Church are derived ſo high, have continued ſo long, even from the *Primitive* times to this day, we may well conclude, that, as *Presbyters* and *Deacons*, ſo *Biſhops* are *jure divino*; eſpecially, ſeeing *Epiſcopacy* is ſo generally confirmed, and hath been ſo conſtantly continued by the *Apoſtles*, *Apoſtolick men*, *Councils*, *Fathers*, and *Doctors*.

And much the rather I am induced thus (as I have ſaid) to judge of *Epiſcopacy*; becauſe the contrary part have not the like Proofs, Warrant, and Approbation for their *Presbytery*; and can bring no ſufficient and convincing *Authority* for a *Quarterly* or *Yearly Preſident*, *joynt Presbyters*, and *Lay-Elders* uſurping *Paſtoral* and *Epiſcopal Jurisdiction*. And here in confidence of my Cauſe I add, That if they have any lawful *General Council*, or any *Synod* (except their own) which eſtabliſhed Church-Government by ſuch a *Preſident*, *Presbyters*, and *Lay-Elders* as aforeſaid, I will renounce my Opinion, and yield the Cauſe.

Now it concernes us very much to be well adviſed, and truly to judge of theſe Matters; becauſe it appears

in

in a Seditious *Pamphlet*, entituled *the Prelates Pride*, that the Author thereof, and such as he is, care not what Government be established, so that *Popery* (which we wish more rightly than they) may be abolisht; *Episcopacy* and the present Government (which how inconvenient it may be they know not) may be abolisht; and they have Liberty and Toleration (which what settled *State* will permit) to profess what *Religion* they please to make choice of, and what shall best suit their own *Interest*, (the Card they commonly sail by: So may we have as many *Religions* as there be at *Amsterdam*; and unpeople all our Plantations, by calling home many *Phanatical Schismaticks*, who, under colour of dislike of the Church-Government here, have fallen out with our Religion, and framed to themselves divers *Opinions* (if not *Religions*) contrary to ours not only in *Form*, but *Reality*.

Seeing then there is but *one Lord*, *one Faith*, *one Baptism*, *one God*, and *Father* of All; let us endeavour to keep the *Unity* of the *Spirit* in the *bond* of *Peace*: That there may be *one Body*, and *one Spirit*, even as we are Called in *one Hope* of our Calling, *Eph.* 4. Let us stick fast to that one Truth which we are taught, and be stedfast in *one Faith*; and agree jointly with one accord, like Children of the same Father and Mother: Let us not loose the Honour of our Church-Government, but reform the personal Errours, if any such be; and since *Reformation* signifies nothing else, but the reducing and setting Matters into the *Form* in which they

were

were most *perfect*; let us constantly hold our selves to the *Form* kept and practised in the *primitive* and *purest Times*, and in the First and Second *Centuries*; in which we shall find the *Order* Episcopal, *Presbyterial*, and *Diaconal* observed, and ever since *confirmed* by *National Synods*, and *Councils* of our own, near 1400 years ago, (or 1000 at least) and *practised* in many *Successions*, before and since.

Nothing now remains, but Prayers and Endeavours for the Continuance of the *Establishment* of the *present* Government of the Church of *England*, which is so agreeable to the Antient *Constitution*.

Only now here I wish that we may save the Honour of our dear and aged Mother, and punish her Sons, if any have dishonoured her by *pride*, *tyranny*, *covetousness*, or any other way; and that the Church and *Common-wealth* may hold such *Correspondency*, as they did in the days of *David*; and as Kings were *nursing Fathers*, and Queens *nursing Mothers* to the Church in her *Infancy*; so in her *Age*, she may find Kings to support her, if weak: And if any of her Children be like *Eli's*, their *Father* may correct them, so that their *Mother* may not be dishonoured and ruined.

I conclude with that of St. *Augustine*, *si quid tota ecclesia hodie frequentat per orbem, hoc quin ita sit faciendum disputare, insolentissimæ est insaniæ*; if any thing at this day be of frequent use in the whole Church, to question and dispute whether it ought so to be, is a most insolent Madness, *Epist.* 118; and that it is *Arianism*, to say,

ſay, That *Presbyters* (in *Common Acception*) are *equal* to *Biſhops*, ſuch as were *Succeſſours* of the *Apoſtles*; and ſuch as St. *Auguſtin* himſelf was: This *Epiphanius* reckons it among the Antient *Hereſies*, and time hath not bettered it: And whether it reſembles and comes near the *Antilogie* of *Korah* or not, (my ſelf not being rigid and prone to cenſure) I leave to be determined by Others.

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